The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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AUTOBIOGRAPHY OF REV. JOHN KOVALCHUCK, TH. B.

Translated from the Russian by Rev. J. B. Epp.

ABBREVIATED

I was born in the year 1887 near the city of Minsk, Western Russia (now Poland). My parents, as all the other people in that part of the country, were extremely poor and without any education whatever. They belong to the peasant class. Father believed in education, and sent all his boys to school.

My teacher begged my father to send me to a higher school, but this was impossible. I was so very anxious to go that I kept on begging, kissing father's hand, but I had to give up my wishes. I was then thirteen years of age.

While yet a child I loved to read books, particularly biographies of holy men, of Christ's sufferings, of the martyrs, etc. All this, of course, was written from the standpoint of the Russian (the Greek Catholic) Church. According to the teaching of this church no one is able to say on this earth that he is saved. Salvation depends on good works; therefore so many monks, pilgrimages to holy places, etc.

We heard a little of the Bible truth, however, and the verse Matthew 11:28 early in my life fell deep into my heart: "Come unto Me * * and I will give you rest". Many, many times this verse has helped me through.

After the Russo-Japanese War conditions became still worse, and many emigrated to America. Finally I, too, went. Much have I lived through in this country. I came first to Fort Worth, Texas. At that time there was a large Russian colony in that city. But drunkenness, fighting, arrests, etc., were daily happenings among us; during the three years I lived here not once did I hear the Name of Christ. It seemed to me that no one in America believed in Christ.

After I had decided to remain in this country I went to New York, thinking that there I might attend evening school and learn the American language and possibly a trade. Among all possible classes of people, I soon found myself a very godless man and became a strong socialist. I did not know the Gospel; I had heard but very little of the Bible. No one seemed to be interested in my soul. In the socialistic meetings I heard much that seemed so true. They pitied the Russian people because they were kept in such ignorance by the Church and by the Tsar, who withheld the light from them.

When I tried the hardest not to believe in a God, but suffering much in my heart, not finding peace, Matthew 11:28 sounded in my memory and gave me some rest. Seeking a change of some kind in my misery, I got married. And what followed? After six months my wife became ill, the doctors declaring that she was consumptive and should return to Russia for some time. She went.

JOHN KOVALCHUCK, TH. B., AND FAMILY.

Being now still more tired of life, and feeling very weak myself, I gave up my work in the city and went to a farm, where I had some friends. The Lord alone knows what I experienced here. I could not sleep. Life became unbearable, and I seriously planned on making an end to it all. Oh! how empty my life was! Within me was a fearful struggle. One voice said: "You need not try any more. You know there is only deceit in your Russian religion and nothing but deceit in yourself. You can do nothing better than put an end to yourself. And here in the country is the best chance; no one will interfere."

But the other voice seemed to say: "Is life really so empty? Life should be dear to any one. How much have parents endured for us! You must fight on. Have you not heard: 'Seek and you shall find'. It is somewhere in the Bible."

Obeying the second voice, my thoughts came back to me: "What good had I learned from the socialists? What good from the much bad literature that I had read in America? They say there is a Holy Book, God's own Book. Why did I never see that Book? In Russia it was forbidden to be read by common folks, but in free America I can get one. I must have it!"

Now my heart grew lighter and lighter. I read and read. I found my mistake in wandering far away from God before at least having investigated that Book. My heart finally broke out into the cry: "My God, if You hear me, and if You do not want me to perish, then show me clearly what to do. Make it all clear to me. Forgive the thought of suicide and all the rest, and I will give my life to Thee and to Thy service!"

By this time I was crying like a child at its mother's knee. And, almost like an electric shock, I heard the words again within me: "Come unto Me. * * I will give you rest". Oh, how sweet and clear this now was. My whole organism seemed to have received a new impulse. I cannot describe it. New thoughts and new ambitions took hold of me; I had a new heart! Praise the Lord!

I at once returned to New York and took up my former work with the gas company. During free hours I read my Bible. Oh, how dear

(Please turn to page 13.)

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

REV. AND MRS. JONKE

"Our Readers may remember the Rev. and Mrs. J. A. Jonke and family located at Novi Goljak 6, 2. Zagreb, Jugoslavia. A recent letter from Mr. Jonke tells about the blessing of the Lord resting upon the ministry of the Word where he is located. Mr. Jonke was a Priest in the Catholic Church, when God opened his eyes to the truth of the Gospel. He was led to lay aside his Ecclesiastical Priestly robes that he might become a minister of the Lord Jesus Christ. He is said to speak good English, to be a literary man and could be used very efficiently in promoting the Gospel if sufficient support could be assured him so that he might devote all his time to evangelization. At present he is compelled to devote a large part of his time to teaching English among Professional men, business people, and Army officers and can hardly eke out an existence for himself and family in this way. Will not our readers take him upon their heart for special prayer and it may be the Lord will lay it upon the heart of friends to undertake his support and thus enable him to give his whole time to the work of the Lord." O. R. PALMER.

TWELVE COPIES OR FOUR?

If you included one dollar for the magazine with the gift you sent during the past year, you will receive twelve copies of the "European Harvest Field"—a good investment of your dollar.

If, on the other hand, you did not ask to have one dollar devoted to paying for your subscription to the magazine, four copies will probably be sent to you during the year at the expense of the society receiving your gift for the field. Four copies are all we are permitted to send, and these only as "sample copies." If you find the word "sample" on your copy of "The European Harvest Field" please accept it as a gift from the society which is distributing your contribution in the harvest fields of Europe.

And if the magazine comes to you as a gift, doubtless you will consider yourself under obligation to make a fine gift of prayer for the mission fields which you will read about therein.

Perhaps, if you are a subscriber, your twelve numbers have been all or nearly all received. Then let this be a gentle reminder to renew your subscription, that no number of this valuable magazine may be missing from your reading table. Send a dollar at any time to extend your present subscription for another year. It is a real encouragement to the Editor and the societies interested in propagating the Gospel through Europe. NORMAN J. SMITH.

ENCOURAGEMENT FOR RENEWED EFFORT

Every time a letter comes from one of the workers in the European harvest fields it is a call to prayer and renewed effort to support the work there. That the blessing of the Lord rests on these efforts is fully evidenced by the messages which these workers are sending back to us in America. The letters tell of decisions for Christ, of bodies fed and ministration to the sick and afflicted; of Bibles and tracts distributed, and of hunger for the Word of God, written and spoken. They even tell of persecution,—good evidence that Satan thinks some work is being done.

But this work is not new. It has been going on for several years, month after month; it is the expected thing. We need something new to think about, and to pray and work for. Here it is.

One of the graduates at the Southwestern Baptist Theological Seminary, Texas, last year was John Kovalchuck, of Poland, who received the degree of Th. B. In another part of this issue you will find a biographical sketch of his life. I remember Brother Kovalchuck first just as he came to us at the Russian Bible School in Philadelphia toward the close of the World War. Recently I saw him again in Kansas City. Knowing something of his work as a good Soldier of Jesus Christ, I am enthusiastic about his return to his native country. We are not asked to take a stranger on trial. It is more like being afforded an opportunity to stand back of a beloved brother with our prayers and material support while he proclaims Christ to his own people. There will be no "uncertain sound" in the message, if we may judge from his past labors. The theological seminary graduates going out to Poland from America are extremely few in number. In the Poland of to-morrow these men will be greatly needed. It is not venturing too far in forecasting the future to prophesy that John Kovalchuck, Th. B., will rank among the Christian leaders of Poland in a few short years.

To-day we are asked to send this fine, tried and true young man and his equally consecrated wife to their native land to preach the Gospel to those they love and understand. And we are asked to sustain them there by prayers and in a material way. If we do our part as well as they do theirs, they will not want for any good thing, whether food to eat, clothes to wear, Scriptures to distribute or a harvest of souls for the Master.—NORMAN J. SMITH.

MINISTERING TO THE POOR AND NEEDY

The messages from Rev. Paul L. Mishkoff, in the Bulgarian field, show fresh activity in evangelistic labors and also a continuation of the work of feeding the hungry. The destitution among the Russian, Armenian, Thracian and Macedonian refugees has reached an acute stage. So serious is their condition that a local relief organization was formed and has been operating for some weeks, with Brother Mishkoff as treasurer. A copy of a newspaper published in Bulgaria has just been received, devoting a whole page to the famine relief work. The heading across the top of the page reads:

"Committee of the Kitchens for Free Distribution of Food to the Refugees. Fifty Thousand Dinners Distributed up to date; 240,000 leva received from the citizens. The situation is getting worse. The Hunger increases!"

A complete statement of the financial part of the work is published, indicating that at the five kitchens over 15,000 people are being fed. The pictures and letters of Brother Mishkoff will give us a better grasp of the situation, enabling us to pray intelligently that the country which has so freely opened her doors to the homeless refugees from all surrounding countries may be able to care for the needy ones that have swarmed over her borders.

It was a very opportune time for Brother Mishkoff to make distribution of the nineteen bales of clothing and four large cases of shoes which we were able to forward in February. Those most in need of clothing and shoes gathered at the food kitchens with their empty plates and wearing the ragged garments which were soon to be replaced by gifts from American Christians who read our appeal.

I believe I would rather put some of the extra garments now hanging unused in our closets on the backs of needy refugees than to discover in the fall that the moths had ruined the clothing beyond repair. Better give it now before the holes come in the cloth. Send what you have to give to the **American-European Fellowship, 1521 Race Street, Philadelphia, Pa.,** (care of American Friends' Service Committee). NORMAN J. SMITH.

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

WHAT ABOUT OUR LORD'S COMMAND?

Our Lord and Master gave command to His disciples, saying, "Go ye into all the world, and preach the Gospel to every creature" *(Mark 16:15)*. This command is imperative and binding, and it means us as God's people to-day. What attitude do we assume toward it? What about our Lord's command? Do we lay it to heart and give heed to it? Or do we ignore it and treat it lightly?

HOW TO GET THE BEST OUT OF THE CHRISTIAN LIFE

Beloved, it is impossible for God's people to fully please God and to be in perfect fellowship with Christ, unless they do their part in the spreading of the Gospel. It is equally impossible for them to get all out of the Christian life there is in it for them, unless they do their part in obeying the last command of our blessed Lord and Master. "Go ye into all the world", can never mean anything else but going either in person, or in your children, or with your means, or your prayers. It is only as we do our part in obeying this command that we get out of the Christian life what is in it for us—of service and Divine blessing.

THE MISSIONARY PROBLEMS

Can we be indifferent to the missionary problems, when we face the facts as they really are? Nay, verily not, if we are in fellowship with our Lord and in harmony with His purposes. Think of this! It is estimated that there are 1,000,000,000 heathen in the world and only 10,000 missionaries. According to this each missionary is responsible for 100,000 people. It is estimated that in the United States there is one minister to every 700 people. In China there is one ordained minister to every 1,000,000 while in the United States there are 100,000,000 people, and 80,000 ministers, besides other Christian workers. Out of every 100,000 church-members in America, only twenty-one go to the foreign field, when 40,000,000 heathen die every year. The heathen are dying at the rate of 100,000 a day, every tick of the clock sounds the death knell of a heathen soul, every breath we draw four souls perish, never having heard of Christ. Christians, it is estimated, are giving at the rate of only one-tenth of a cent a day, one cent a year for each heathen soul. These figures and facts are astonishing rather than interesting. And we are responsible to bring the Gospel to the whole creation. What a responsibility is ours! And who is to blame for the neglect of the past? What about our Lord's command? Will we lay it to heart, give heed to it, and seek, by God's grace to do all in our power to fulfil it? Or will we pass it by lightly and be unconcerned?

THE HEATHEN IN OUR OWN LAND

Then what about the heathen in our own land? There are many foreigners in our own country, right in our own cities and communities. What are we doing to reach them? A speaker once said that while we sing lustily "From Greenland's Icy Mountains," we can work up a good deal of enthusiasm for a native and do everything possible for his evangelization. But when he comes as an immigrant to our shores and gets so near to us that we can smell the garlic on him, that is quite another thing. We do well to give heed to this message, for it is the truth. Dr. Griffith-Thomas said: "We draw back our garments from contact with the negro or the Chinaman who happens to sit next to us in the street-car, even while we imagine ourselves to be deeply interested in the tribes on the Congo or the teeming millions of the Celestial Empire. Missionary work three thousand miles away and missionary opportunities in our own street seem to have little in common, and many would-be missionaries at long range are little better than missionaries in the chances and calls near by. It is hard for some of us to realize that going 'into the world,' with the Gospel of Christ means going to the next house as well as to the interior of Africa and the remotest stretches of Asia."

What are we doing to bring the light to those who are in darkness?

"The hungry millions wait
The coming of the light
That maketh all things new.
Christ also waits,
But men are slow and late;
Have we done all we could?
Have I? Have you?

MADE MEET FOR THE INHERITANCE

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" *(Col. 1:12)*.

These words are a positive affirmation, an unqualified expression of an unquestioned assurance, and of a settled and unshaken confidence. The Apostle tells these "saints and faithful brethren in Christ at Colosse", of his unceasing prayer for them, and what a prayer it was! Here we find none of those groundless petitions, bursts of emotionalism, fits of sentimentalism, poured forth with fluent eloquence, for blessings which are not in the plan and purpose of God to give or bestow, or of which the believer is already the possessor. Here we have a real model prayer, one by which the Lord's people may be safely guided in their petitions. We quote this Spirit-inspired prayer.

"That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding;

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

"Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness" *(vss. 9-11)*.

According to Paul's prayer these faithful brethren in Christ were not perfect either in knowledge or in grace, yet he did not pray that God should make them meet to be partakers of the inheritance of the saints in light, but he praised God that both himself and they were already "made meet" by the Father for the same. Paul both praised the Lord and petitioned Him. He thanked God for what He had done for and wrought in these saints, and prayed that they might be enlightened, qualified and enabled to "walk worthy of the Lord unto all pleasing". The thanksgiving was occasioned by the fact that the Father had made Paul and them meet to be partakers of the inheritance of the saints in light. The prayer was occasioned by the fact that they were imperfect both in knowledge and in grace.

It should be carefully noted that Paul did not pray for himself nor for the believers at Colosse that God should make them meet for the inheritance. He had already done this, it was an actual accomplished fact, the occasion of real thanksgiving. This was the work of grace, the thing accomplished the moment they accepted Christ and received Him as their Saviour. They were in Christ and so made meet for the inheritance in light. Blessed, happy and comforting fact! Would to God that all His children knew and recognized this great spiritual fact. It would save them from a lot of self-occupation, self-effort, legalism and bewildering doubt.

There is a great deal of confusion and vagueness in the prevailing views upon this truth. These views are the occasion of sadness and a warrant, yea, a challenge to us who know the truth in reality, to sound an alarm and to assert with bold emphasis what God's Word declares concerning the matter. The Word of God

(Please turn to page 9.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE WINDOW ABOVE OR COMMUNION WITH GOD

GENESIS 6:16

J. C. THIESSEN

In a number of instances the Bible makes mention of some windows. In each case the window has a spiritual significance.

In the days of Noah there was an awful condition upon the earth. It was filled with violence. Men refused to listen to the Spirit of God any longer, and the imaginations of their hearts were evil continually. That is why God sent the flood. To Noah had been given the command to build an ark in which he and his family and representatives of the animal world should be spared when the wrath of God was poured out. In this ark, above, a window was to be placed. Surrounded by sin and in the midst of an awful judgment, Noah was not to be permitted to look around. The window was above. It let in the light of heaven and enabled Noah to look up to heaven, but that was all. That window represents communion with God.

We are not overstating the case when we say that it is at this point rather than at any other that Christians fail most frequently. And because of this lack of communion there is a spiritual dearth in their lives. And because of this dearth the things of the world frequently begin to look attractive again, so much so that some even go back to the ways of the world.

The question is sometimes raised, is such a thing really possible? To this we can make bold to answer, that Jesus Christ our Lord should be more real to us than any one else on earth.

Now, what are some of the steps in the realization of communion with God?

FIRST OF ALL, IF WE WOULD COMMUNE WITH GOD WE MUST MAKE MUCH OF HIS BOOK.

God cannot be seen with the natural eye and so cannot be graciously real to the one who does not read His Book. It is true that "the heavens declare the glory of God, and the firmament sheweth His handiwork"; but left to nature alone man cannot know of God's tenderness and love, nor learn to trust and obey Him fully.

"Though a man might name every star in the heavens, though he might understand the voice of the flowers, though he might catch the monologue of the mountains, the dirges of the oceans, the symphonies of the spheres, in all this he would only see the might and majesty of God. He might see His justice, wisdom and righteousness, at once man's envy and despair. Only in the Bible may man find out the mercy of God in the forgiveness of sin through the Blood of Jesus Christ."

Other books may be read with much profit; God's Book must be read humbly, reverently, earnestly, continuously, if we would commune with Him. That is the means God principally employs in talking to men these days. The day of dreams and visions as the general thing is past; we now have a "more sure word of prophecy". Woe to him who belittles the Word of God!

SECOND, IF WE WOULD COMMUNE WITH GOD WE MUST MAKE MUCH OF SECRET PRAYER.

Secret prayer is the unerring thermometer of our fellowship with God. It is the test of our sincerity in prayer. Then, if ever, we are conscious of His presence. Jesus said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, will reward thee openly". How little do we give ourselves to secret prayer. Time spent alone with God is the best time spent in all one's life.

THIRD, IF WE WOULD COMMUNE WITH GOD WE MUST WATCH AGAINST SIN WITH UNCOMPROMISING WARFARE.

There must be absolute thoroughness at this point. It were but hypocrisy to pray for forgiveness while filled with the desire for sin. God cannot afford to answer some men's prayers, for to do so would be to put a premium on sin. The things that are hidden in the heart must first be brought to light through confession. Remember, all sin is sin and separates from God. It is a veil through which Christ cannot be seen. "If we say we have fellowship with Him, and walk in darkness, we lie, and the truth is not in us".

FOURTH, IN ORDER TO COMMUNE WITH GOD WE NEED TO MAGNIFY THE BLESSEDNESS OF CHRISTIAN FELLOWSHIP.

It is a blessed thing to exchange experiences at a testimony meeting, or in personal contact with each other. A personal word will often be a greater encouragement to one who is downcast than an elaborate sermon. John says again, "If we walk in the light, we have fellowship one with another".

FIFTH, TO COMMUNE WITH GOD WE MUST BE BUSY FOR HIM.

Idleness is a terrible foe to spirituality. A young man who had studied at both, a Bible Institute and a Theological Seminary, was asked which he considered the more spiritual. He replied, "The Bible Institute, for there they are much busier for the Lord." It is the running stream that is the healthy stream; the stagnant pool breeds disease and death. It is the one who does Christ's will to whom His doctrine is revealed.

FINALLY, IF WE WOULD COMMUNE WITH GOD WE MUST GIVE OURSELVES COMPLETELY TO HIM.

If Jesus is not Lord of all, is it not a question whether He is Lord at all? He is not merely to be known as Saviour, blessed as that is; but to be crowned as Lord of our lives. If we would have the sweetness of fellowship with God we must pay the price of a full surrender to Him. Only as we yield ourselves to Him will He fill us with all the fullness we are able to contain.

Such a life of communion with God is a victorious life. May every reader of these lines fully enter into it, and abide in Christ and "Bear much fruit" as a result.

THE THREE ELEVENS

BY O. R. PALMER

There were **three elevens** connected with the signing of the great armistice between the recent warring nations. It was signed in the **eleventh month**, the **eleventh day** and the **eleventh hour** of the day.

The number **eleven** is a significant number in the Scripture, for we are told of the householder,

"And about the **eleventh** hour he went out, and found others standing idle, and saith unto them, **why stand ye here all the day idle?**

"They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive" *(Matt. 20:1-7)*.

During the early morning hours he had gone out that he might hire laborers for his vineyard, again at the sixth and the ninth hours. Finally, at the **eleventh** hour he found still more and set them at work, promising a sure reward as he had to the others.

We are living in serious times, and let us remind you,
"THE TIME IS SHORT" *(I Cor. 7:29)*.

The early morning hour for the testimony of the Church to the saving and keeping grace of the Lord Jesus Christ has long passed by. The sixth and ninth hours, perhaps reaching back as far as the salvation of Cornelius *(Acts 10:3)*, are long since matters of church history.

"YET THERE IS ROOM"

Yes, room for sinners to be saved and for saints to glorify God before God's clock for the world strikes **twelve.**

This number **eleven** is highly significant, for it is the hour of **night** which immediately precedes for the world the solemn hour of midnight, when darkness, which "may be felt" *(Exod. 10:21)* will settle over the earth, and our Lord come, to those who look not for Him, as **a thief in the night.**

To those who are saved, however, and await His coming, the **eleven** is the **morning** hour, not the **night**, and precedes the noonday glory coming to this sin-cursed world, as once the glory shone round about Saul of Tarsus, far above the glory of the noonday sun *(Acts 9)*. Then

"Out of the darkness of night
The world rolls into light.
'Tis daybreak everywhere."

A LULL IN THE STORM

We thank God a breathing spell has come for the world. Peacemakers have met, with ideals and desires for the amelioration of the sorrows of the human race. There are, however, conditions beyond the ken of human vision and help. Sin lies at the root of human ills and men cannot reach the real source of the world's troubles. God must deal with the sin question, before His day dawns for the world. **Midnight** comes before **daybreak.**

He has a day and a Man appointed to judge the world, even the Man Christ Jesus, now in the Glory, the Prince of Peace, who must sit upon the throne of David, before swords will finally be beaten into plowshares.

"And He shall send Jesus Christ, which before was preached unto you" *(Acts 3:20)*.

The sorrows of the world through war, famine and pestilence have been multiplied, and the end is not yet. How long the present lull will last we know not, but **"THE TIME IS SHORT".** Whatever is done in knowing God, in surrender to Him, in prayer and ministry, must be done quickly. Seed-time is nearly over. Harvest time is **near.**

THE MINISTRY COMMITTED TO US

Are we keenly alive to that which God has committed to us, even **"THE MINISTRY OF RECONCILIATION?"** *(II Cor. 5:19, 20)*. If we have a real vision of it, how can we be at "ease in Zion", or "nourish our hearts in a day of slaughter"? *(James 5:5)*. Will not the very stones cry out against us, and men rise in judgment to say, "No one cared for my soul?" Doing the Master's will and carrying His message to the lost should be the supreme passion of our lives.

"Why stand ye here all the day idle"? Yes, why, **WHY**, idle? Did not the Lord Himself seek to put us into the harvest field, and promise us our "wages"?

Has He been gone so long that we have lost the vision? Are our eyes so dim and our ears so dull that the Church catches no glimpse and hears no testimony or sound of His Return?

Have church activities and humanitarian works absorbed our time and sapped our strength, until there is nothing left for our Lord Himself, and the Word of God and the working of the Holy Spirit lost their vital power in and through us?

Have we learned to do a hundred other things, but are out of touch with the Lord Himself and have lost the one thing essential?

Are we making beds for the sick, the crippled and the wounded, but have lost the power to say "in the **NAME** of Jesus Christ of Nazareth **RISE UP** and **WALK**"? *(Acts 3)*.

May our Lord have mercy on His Blood-bought Church and bring us back to Himself, to the ministry of reconciliation and to the Gospel of His grace, ere the clock strikes twelve, and the days of ministry be over!

It was a sacred trust He committed to us. Well, if we are able to say with Paul, "this one thing I do".

THE PRESENCE OF OUR LORD

The times are strenuous, "perilous". Many of God's children are being severely tested in spirit, soul and body—some "beyond measure". If we are to have victory and to overcome the wicked one, we must know and take our place in the "heavenlies" rather than to continue to grope in the earthlies. Are we not conscious of failure, inability, impotence, defeat? And does there not come a longing to so know Jesus that we may be "more than conquerors through Him who loves us"? "All power in Heaven and in earth" is given to Him. He has **OVERCOME** *(John 16:33)*. In the life of separation and surrender to Him, the Blood of the Lamb, the power of our Lord's **NAME** and the indwelling Spirit, there is victory over the enemy. It is never in ourselves.

ARE WE ACQUAINTED WITH HIM?

Did you ever see hounds following a fox? When far away and the scent cold, they lag in the race, but when the game is near and the scent keen, the hills echo with their eager baying.

Have we lost the keen scent and sense of the presence of our Lord? Are we worshiping afar off, preaching about Christ, instead of preaching Him; keeping days, with no knowledge of **HIS PRESENCE**; and resurrection? Has the Gospel lost its power, prayer its reality, and are supernatural things no longer verities? He said, He would not leave us orphans. "Lo, I am with you always, even to the conclusion of the age". Is He real to us, near to us, a living reality? Are we really in partnership with Him?

Let us take another look, ask God to make **HIS PRESENCE** real, and enter into a once-forever living partnership with our Lord.

HOW TIME FLIES

It is said of the ancient Egyptians, they placed a human skeleton at their banqueting table to remind the guests of the mortality of man and the fleetness of time.

Are we reminded through any skeletons of the past of failures, impotence and sin? Death is an old preacher, and he is ever on our trail.

More sure than death is the **IMMINENT COMING OF OUR LORD.**

"Who will render to every man according to his deeds * * . To the Jew first and also to the Gentile" *(Rom. 2:6-11)*.

THE SECRET OF HIS INDWELLING

Let us confess every sin, every lack, and failure; cast ourselves utterly upon the mercy and grace of God through Jesus Christ, and ask Him to dwell in us. It is not self-denial our Lord seeks, but a denial of self.

We cannot put ourselves to death, but we can take the place where God sees us, crucified with Christ at the Cross *(Rom. 6:6; Gal. 2:20; Col. 3:3)*, and then trust the Lord Jesus to take possession and to live out His own life in and through us. If we do this, He will turn the wilderness into water springs, and make the desert to blossom as the rose. He will **BE THE MIRACLE** as well as to do the miracle for us.

SERVICE IN AND WITH HIM

In the joy of His presence, and the miracle of His indwelling and outworking, service will not be strained and forced, but spontaneous and joyful. Not fleshly activities, but wells of water springing up within and rivers of water flowing out. Then shall we have a heart of compassion for perishing millions and be given the ears of instructed ones to know how to speak a word to the weary *(Is. 50:4)*.

THE GREAT COMPANION

A happy Christian one day met an Irish peddler, and exclaimed: "It's a grand thing to be saved". "Eh"? said the peddler; "it is, but I know something better than that". "Better than being saved"? said he. "What can you possibly know better than that"? "The companionship of the Man who has saved me"! was the unexpected reply.—*Selected.*

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Avenue Baptist Church, Paterson, N. J.*

STUDY NUMBER 14, CHAPTER 15.

SEVEN ANGELS

"And I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues; for in them is filled up the wrath of God" *(Rev. 15:1).*

The first verse of this chapter introduces us to the seven angels who are to pour out the wrath of God, and we will study about them more fully in the next chapter. No one can read the Book of Revelation without being struck with the ministry of angels, and the part they play in the judgments of God. Angels know the righteousness of God's wrath, and are glad to participate in its administration. They have unhesitating confidence in God, and are glad to instantly obey Him in all things. In the Book of the Acts we are told that an angel let Peter out of prison, and in the same chapter an angel smote Herod that he died. Works of mercy or judgment are carried out with equal swiftness in obedience to the Divine command.

THE SEA OF GLASS

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" *(Rev. 15:2).*

The first mention of the Sea of Glass is in Revelation 4:6, and there we are told it is in Heaven before the throne. I do not believe we can be sure as to what the Sea of Glass is or represents, but we have a suggestion from an Old Testament Scripture. In this Book of Revelation we have been told much about the Heavenly Temple with its several parts, and there are several mentions of the Temple in this chapter. If the Sea of Glass is a part of the Temple in Heaven, then it would undoubtedly be the Laver. In II Chronicles 4:1-6 the Laver is called a "sea." The Laver stood for purity so that this company standing on the Sea of Glass would be evidence of their personal purity as overcomers.

The Laver stood for the washing of water by the Word, as it is expressed in Ephesians 5:26, and a significant thing about the Laver in the Tabernacle was that it was made of the looking-glasses of the women. Less time at the mirror and more in the Word is good advice for to-day *(Exod. 38:8).* The Word of God merely read has a cleansing effect. Some complain that they cannot remember the Word they hear preached, but just hearing it has made them clean. This is the work of the Laver which stands for purity and of which the Sea of Glass may be a type.

THE SONG OF MOSES

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" *(Rev. 15:3).*

We are told in verse 3 that the song sung by these overcomers is the Song of Moses and the Song of the Lamb. The Song of Moses is given in the 15th chapter of Exodus and the reader should study it right here. It is the Song that Moses taught the Israelites to sing after the overthrow of Pharaoh at the Red Sea. The Song of the Lamb may be the Song recorded in Revelation 5.

We wish to correct a mistake by a great Bible teacher who has left us a remarkable study of the man Moses. He said that Moses is so great a man among men that his name is linked with the name of the Lamb, in the song sung by the Redeemed as they stand on the Sea of Glass, for in antiphonal song we hear first the name of the Lamb and then the name of Moses. Let us be careful. Our Book does not say that they sing the "name" of Moses, but the "song" of Moses. No name can be mentioned beside the name of the Lamb. "God has given Him a Name that is above every name". There is an infinite distance between Christ as the Lamb, and any other being in the universe.

But they sing the "song" of Moses, a song of victory over the enemy, for they have gotten the victory over the Beast, and the song of Moses is not to himself, but ascribes all glory unto God for victory.

ALL NATIONS TO WORSHIP GOD

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" *(Rev. 15:4).*

This great prophecy is found in the 4th verse of our chapter and is a part of the song that the victors sing. Personally we believe this great prediction. We are sometimes called pessimists because on the authority of God's Word we say that the world is heading up in rebellion against God. But we have never said that this is all. We can see beyond all the sin and rebellion and the pouring out of God's wrath, and can see the reign of Christ and the earth filled with His Glory, and all nations going up each year to Jerusalem to worship the King the Lord of Hosts *(Zech. 14:16).* For "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob, * * and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation neither shall they learn war any more" *(Is. 2:3, 4).*

We believe all this but we do not believe it can or will be brought about by the agency of man, but by the Personal Appearing of the King of kings to reign on earth *(Rev. 19:11-16).*

THE HEAVENLY TEMPLE

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

"And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever" *(Rev. 15:5-7).*

The last four verses of this chapter make much reference to the Temple which is in Heaven. It may be a new thought to the reader that there is actually a Temple in Heaven, but the writer believes it to be as literal a thing as the Tabernacle on earth. Moses made the Tabernacle according to the pattern shown him on the Mount, and Hebrews 9:23 tells us that the earthly Tabernacle that was cleaned with the blood of animals was a pattern of things in Heaven. We are told also in Hebrews 9:11 that Christ is a High Priest in a Tabernacle not on earth and not built by hands, and the 24th verse of the same chapter says that the holy place on earth was only a figure of the true Holy Place in Heaven. The 23rd verse of this remarkable chapter in Hebrews says that those Heavenly places had to be cleansed, and better blood than that of bulls and goats was needed. Can it be that the Heavenly Temple had been defiled? In Ezekiel 28 we have a picture of a being that can be none other than Satan, and in verse 14 we are told that this being was a "covering cherub". Now the Tabernacle that Moses built had a cherub at each end of the mercy-seat in the Holy of Holies, so it is evident that Satan was one of those covering cherubs in the Heavenly Temple, and when he sinned, that Temple was defiled. In the Book of Revelation that Heavenly Temple is being re-opened under the direction of Christ the Great High Priest, and judgment because of sin is emanating from it.

THE GLORY OF GOD

"And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" *(Rev. 15:8).*

The Glory of God fills the Temple in Heaven and none can minister in it. The Glory of God fills it and yet angels with terrible judgments have just come from it. How consistent then with God's glory are His judgments. Nothing but absolute and infinite righteousness could issue from the Temple where that Great High Priest has His ministry. Men scoff at the idea of the wrath of God, but every believer will say "just and true are thy ways thou King of Saints" *(vs. 3).*

Let it be noted too that these final judgments in which are filled up the wrath of God are given to the angels by one of the four Living Creatures, those mighty beings that rest not day nor night but say, "Holy, Holy, Holy, Lord God Almighty". They guard the holiness of God, and put their hand to nothing that is not infinitely holy, yet here they are giving the vials of the wrath of God to the seven angels, to be poured out on the earth.

The Temple being filled with the glory of God so that none could minister in it may be the symbol of the beginning of a new dispensation. When the Tabernacle was finished by Moses according to the pattern, God filled it with His glory and Moses himself had to leave. When Solomon completed the Temple and was dedicating it, again God's glory came in fulness, and the priests could not minister *(Exod. 40; I Kings 8)*. And when this dispensation began God so filled the little company of believers that they were overwhelmed *(Acts 2)*. And now the re-opened Temple in Heaven is filled with His great glory as if to show that a new and greater dispensation is about to begin, for when the vital judgments are poured out the Millennium will be ushered in.

THE GOD OF DANIEL LIVES TO-DAY

THE POWER OF THE HIDDEN WORD

By Mrs. Spencer Johnson, *Bournemouth, England*

"Thy Word have I hid in mine heart, that I might not sin against thee" *(Ps. 119:11)*.

"Under his shadow we shall live among the heathen" *(Lam. 4:20)*.

Probably there has never been any one who more fully lived out these remarkable words of Jeremiah in Lamentations 4:20, than Daniel the young Judean captive, whose life-history is told in epitome, in the Book bearing his name. "Under His shadow we shall live among the heathen". Let us picture him as we find him in the opening chapter. A young man of the seed royal, torn away through Judah's sin from his home and birth-place—Jerusalem, and brought into the midst of wealth, immorality and heathenism. What an awful place of temptation for a young man who was handsome, strong in body, and with every natural condition to make him a favorite, and popular with others! He lived in luxury, for there was no stint, but a kingly abundance provided of food and drink in the palace of Nebuchadnezzar for him. Thus was fulfilled God's prophecy of nearly a hundred years before: "Of thy sons which shall issue from thee, which thou shalt beget, shall they, '(Babylon)' take away; and they shall be eunuchs in the palace of the King of Babylon" *(Is. 39:7)*.

But Daniel had learned the secret of "keeping right." He was not like some of the 20th Century Christians who live an **'up and down'** life; sometimes **in touch,** more often **out of touch,** and out of **communion** with God. "Daniel continued" in the steps of His Master, and although he was in difficult circumstances **he did not let himself drop,** for he knew that "God was able" to keep him true to Himself.

But what was the secret of his power? He certainly was in as bad circumstances, and as difficult naturally to have kept right as you or I could ever be in or, perhaps much worse! Everything spoke of sin, and nothing at all of God! His daily companions were heathen men; wherever he went he would see idol-worship and all the ceremonies and rites of gross darkness and superstition. There were no helpful Bible readings there; no sweet companionship with God's children as we have, with the exception of those three young men, but they were not always together, as we read in Daniel 2:49. What was it then? We see one reason in chapter 1:8. **"Daniel purposed in his heart** that he would not defile himself", and the other reason, which was the cause of the first, we find in Psalm 119:9,—(that marvellous Psalm, which many Bible students attribute to Daniel's authorship!) "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word", i.e., by bringing the Word of God to bear upon every step of our daily life, judging our "walk" by the pattern shown therein. And how beautifully he proved that he was in the right, by his life and faithfulness.

Oh! for men and women who have covenanted with God from their hearts to go **His** way, and to fashion their lives "according to **His** Word." Men and women who have a **set purpose of heart,** from which nothing can turn them. Why is it that we are so easily "moved aside"? Why is it that when we find ourselves the only Christian in a company, we sometimes hide our colors? Why is it when around us are darkness and superstition oftentimes, that we get so quickly discouraged? Why is it that so soon the **world** gets into our hearts; and the "spirit of the world" controls our actions? Why is it that Bible study and prayer get so speedily shelved, or put aside into a secondary place, have no charm for us, and we have so little interest in them? Oh, that we would face these questions out, and not give God rest till He shows us! One is more and more impressed with the truth that most, if not all of these and similar questions, could be answered by the fact that failure is ours because we do not study the Word of God, and make it the rule for our daily lives.

Some one said to me: "I found the Bible so dry and incomprehensible, that I stopped reading it." If that soul had known that the **only** way to find it interesting and comprehensible was to go on reading it, trusting the Holy Spirit to open it up to her, she would not have had that confession to make. Satan's "aim" is to sow seeds of sloth, wandering thoughts and doubts into our hearts to make us desist in reading the Book which he knows will be a power within us to overcome him. The "Hidden Word" was the weapon Jesus Christ used in His fierce temptations *(Matt. 4)*, for three times over did He quote from it, and Paul bids us buckle on the "Sword of the Spirit, which is the Word of God" *(Eph. 6:17)*. It is through the Word we get our "thoughts and intents of the heart" discerned, for it is "quick and powerful, and sharper than any two-edged sword" *(Heb. 4:12)*. Then may "the Word of Christ dwell in you richly" *(Col. 3:16)*, that you, too, may prove its power in the "evil day" *(Eph. 6:13)*.

Let us see how **Daniel's influence spoke for God** *(chap. 6: 2,3)*. What was this "excellent spirit" that was in him, which made him to be preferred above all the other presidents?

In Proverbs 17:27, we read, "A man of **understanding** is of an excellent spirit", (or margin, "a cool spirit"), then turn back to Daniel's Psalm 119, and as we read verses 97 to 104, we get the answer;—"I have more understanding than all my teachers, for Thy testimonies are my meditation." "Thou, through Thy commandments, hast made me wiser than my enemies, for they are ever with me". "I understand more than the ancients, **because** I keep Thy precepts", and so we might multiply verses, but enough has been quoted to show that Daniel at least attributed his wisdom **solely** to the study of God's Word.

Then look at his **Prayer-life.** From whence did he gather his knowledge of God, and of God's Will? Was it not through the Word? And how did he gain his courage but from that same source? He knew that his God was Almighty, and having taken sides once and for ever with **Him,** he knew that come what may, **he** was safe.

Daniel lived as he prayed, and prayed as he lived, and nothing man could do to him troubled him. He prayed, too, with the **grand conviction** that God would answer. See how boldly he reversed the King's order *(Dan. 2:14-16)* and went to prayer with his three friends, for he knew God was on his side. And when we remember that life was held very cheaply in the eyes of these Eastern kings in those days, one almost wonders at his audacity, but the "Hidden Word" in his heart made Daniel have "an answer for him that reproached him" *(Ps. 119:41,42, marg.)*. And he prayed too, persistently *(Dan. 10:3)* and never wearied, even though God, in one instance, kept him waiting "Three full weeks" for the reply. But persistent, believing prayer always brings the answer.

Daniel never let anything interfere with his prayer-hour, "three times a day", though he was the "third ruler in the kingdom", and though he knew it meant the "den of lions" *(vs. 10)*. I wonder if **we** value that hour above every other hour? Do we keep our trysting place with God as faithfully as we do with our friends? Do we let this, that, or the other, interfere with that time? "We are so busy, we have so much to do,"—and some such excuse do we bring to shield ourselves from blame. Let us be "faithful" and absolutely **true** deep down, and not let sloth, or idle words, rob us of our greatest blessing:—Prayer fellowship with God.

Daniel's daily life, too, was a faithful one *(chap. 6:4)*. Though his enemies tried their hardest to find fault with his work, and to pick holes in his character, yet they found nothing amiss. What a testimony! Could those we live with say that of **us** and of **our work?** Is **everything** that **God** or **man** entrusted to us to do, or

to our care, done in such a way that nothing could be said against us? Is God our Father absolutely satisfied with our daily lives, because He sees that Christ lives in us? Daniel was faithful! "Faithful" in the **little** things; "faithful" in the greater things; "faithful" in his trusts; "faithful" in the study of the Word; "faithful" in his prayer life. Do let us ask ourselves "**are we** faithful?" or better still, "am **I** faithful?" and let us answer as in the Presence of a Holy God. Such a life **must** tell, and not only did the king speak well of him, but all over the country, Daniel was talked of as one in "whom dwelt the spirit of the gods", a high praise from heathen men *(chap. 5:11-14)*. Such a life tells, we repeat, and such a life you and I can live, if we will.

Daniel lived ever in the conscious presence of his God, and so there was nothing that his enemies could find fault with except that **he gave God too much time** *(chap. 6:5)*, **and that he was too particular about doing the will of his God!** David said once;—"I have set the Lord always before me" *(Ps. 16:8)*, and it was thus that Daniel lived; and like Elijah of old *(I Kings 17:2)*, who stood ever before his God, spending much time alone with Him, so that when the tests came, **he was ready to meet them**; being of a "cool" spirit. When **we** live like that, we may be sure that we shall be able to add, like Daniel;—"And before thee, O king, have I done no harm", for no one will be able to point the finger at us!

Are we placed in solitary places; in dark trying circumstances; amidst sin of the grossest kind; in the center of superstition, and in the "habitation of cruelty"? Look up, fellow-workers, the "Lord God Omnipotent reigneth" *(Rev. 19:6)*, and if we honor **Him**, "He will make our enemies to be at peace with us" *(Prov. 16:7)*. God made Daniel to be His channel of blessing to all that great nation of Babylon, and throughout the kingdom,—heathen though it was,—God—Daniel's God—was acknowledged to be the "Living God of Daniel" *(Dan. 6:26)*.

May God then make us men and women whose lives are **steeped in the Word,** and **our steps ordered by it** *(Ps. 119:133)*, that we also may be able to be His channels, "giving no offence in any thing, that the ministry be not blamed" *(II Cor. 6:3, 4)*.

FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

A thrilling story of the conversion of a Society Entertainer, and Comedian.

By F. Spencer Johnson, *Director of The Life and Liberty Truth Campaign and European Fellowship, London.*

(Continued from the June Number.)

CROSSING THE ATLANTIC

On board ship one meets all sorts and conditions of men. We left New York harbor en route for Liverpool. I am very fond of the sea, but the sea does not like me. The weather was rough, consequently I had to go very gently until I gained the full use of what the sailors call "sea legs". One of my acquaintances on board was Hiram Maxim (afterward Sir Hiram) whose name will always be associated with the world-famed "Maxim" Gun.

As soon as he learned that I had some intentions of studying for the ministry, he appeared to take a very special interest in my welfare. He would watch for me, and walk up and down the deck, telling me about ministers and missionaries, whom he considered to be absolute failures, time and money-wasters, and educated fools. This seemed to me a startling and sweeping assertion, but he declared that he spoke with authority, and with first-hand knowledge.

Up to that time I had to confess that I was in the dark regarding denominationalism, doctrinal and theological systems, and many other religious "isms" and "ologies". God knows I was eager to learn, but so many gave me a push on to some alluring ground, which only proved to be "quicksand" to my feet.

"If you want to do any good in the world, young man", said Maxim, "preach Science, and you will succeed". Day by day he hammered his scientific verbosity into my brain.

"What was his opinion of the foreign Mission field?" I enquired. "Be very careful, young man," he said with a sarcastic flash in his eye. "The missionaries go abroad and tell the poor devils all about hell and damnation, and if they don't believe their antiquated theology, then according to what they preach, these ignorant heathen will go to hell. Would it not be better to leave them alone, and not torment them with such dogmas?" he argued. I said I had never heard such an argument in my life, and asked him what **he** would do to try and remedy the conditions of the heathen in foreign countries?"

He smiled, and with an air of callous indifference said, "I would deal very drastically with them. First, I would pick out the weak-minded, and physically unfit, then separate the sexes, and ship them off to remote islands. Then I would have the fit ones do manual work, and keep them under strict discipline and supervision".

He condemned our Missionary Societies, and the work they had done. I told him one day that I should always remember him as "the Gunpowder Preacher". His last words to me on landing at Liverpool were;—"Now don't forget, you must preach Scientific evolutionary progressive thought", He might just as well have said, "Preach Chinese dutch-hodge-podge," as it did me no good. He had left the marks of cruelty and war on my conscience. I knew that God had something better in store for me, but what it was, I did not know.

A few years later I was privileged to speak to a huge mass meeting of men, employed at one of the great Maxim Engineering Works, Erith, Kent.

These men did not want any scientific, greasy pole to climb up. They wanted facts, plain, straight truth from the heart. By the help of God, they had it, and expressed their appreciation for the Gospel message. Praise God.

But I am running ahead too fast. Let me tell you of the fogs and bogs that nearly swamped my soul, and blinded my heart, which came from altogether unexpected sources.

* * * *

BACK IN OLD ENGLAND

The day at length dawned when I was back in my native land, My first desire was to know what God wanted to do with my life for His service. I was entertained by friends in London. I had hoped that I should find the help that I was needing. All sorts of advice was offered to me. I was taken around the City and introduced to a number of celebrated preachers. My parents came up from the Provinces,—a distance of about a hundred miles. They did not wish to interfere with any plans which kind friends were endeavoring to make for my future. They talked to my father, and seemed to persuade him that Oxford University was the finest place a young man could go to if he desired a ministerial career. If this was the right thing, my father said he was quite willing to bear the financial responsibility. So they returned home and left me to thrash the matter out with all my new-found friends. Instead of getting any clear light as to my future I seemed to get into a hopeless muddle. A well known proprietor of several large theatres in America, Mr. B. F. Keith, happened to be in London and came to see me. He had some strange ideas about religion. One was, that it would be a good plan for me to give lectures and advocate the purification of the stage. He thought that it would do good and bring in plenty of money and advocate a good cause.

I endeavored to explain to him that my enthusiasm for the stage had undergone a complete revolution. Many of my old theories and standards of "education by amusement" had been turned upside down. Mr. Keith smiled and advised me to be cautious. He was not prepared to venture too near to what he called "the fathomless ocean of Religion." Nevertheless, he hoped that we should both remain good friends, however widely we might differ on religious matters.

* * * *

IN SEARCH OF A TRUE GUIDE.

I fully appreciated the kindness of friends, who did their utmost to procure letters of introduction for me to eminent divines

and men of letters. I started out like a captain on a voyage of discovery. Alas! Alas! The fogs and sandbanks were more numerous than I had bargained for. No one had as yet taught me the simple rules of guidance or the way to solve problems by prayer.

My confidence in man soon began to wane. Again and again my hopes were dashed to the ground. As I went from one celebrity to another my anxious soul seemed to cause me to cry out:

"Oh! for a man of God who can truly diagnose my spiritual needs! Oh! for a guide who can say with assurance of faith: 'This is the way; walk ye in it' ".

Like a shipwrecked captain at sea, looking in vain for land, I wondered and wondered what was ahead of me. How my hungry heart was starved day after day I cannot find words to express! Why some "advanced" Christians read from Darwin's writings for morning devotions puzzled me.

I was struggling to swim in three inches of water. They declared to me that I was "advancing." But I thought of the cute Irishman who said he got into a theatre without paying. "I walked in backwards," he remarked, with a twinkle in his eye, "and they thought I was coming out." So I often imagined that my advancement was a kind of "walking backwards."

I had intended giving a full list of names of those who granted me interviews; also the vague and speculative advice some of them proffered me in my eagerness to use all my powers for the benefit of lost and ruined souls. But I am reminded of God's unchangeable Word: "For we must all stand before the judgment seat of Christ". He who will be their judge is the Righteous One. He is just and true in every detail. I will therefore leave my "blind guides" in the hands of Him who makes no mistakes.

One of my advisers, however, must have credit for his eagerness to know details. He had sons of his own, and had entered fully into their problems. He was a celebrated lecturer on Dante, but he spoke to me like a father to son. When he learned that my father was a manufacturer in a prosperous way of business he smiled and said:

"You keep out of the Pulpit. I have had a lot of experience in that direction, and I think the business man has far greater opportunities of doing good, and a better chance of showing to the world what his Christianity really is; and he can use his influence in a way that is impossible for a minister to do. If you have an opportunity," he said, most emphatically, "of sharing in a business, by all means accept it."

Not many days after this my elder brother, who was a partner in the business, came up to London to see me. He was very much disturbed in his mind, and I asked him what was the trouble. He said: "I am concerned about you and your future. I hear that you are thinking of going into the Ministry."

I asked him what he thought about it; he replied: **"I should be ashamed if we had a parson in our family!** I go to church on Sunday, and I try to be as good as other people, but we do not want any ministers in our family, and I hope that you will not let us down by joining the ranks of the 'Sky Pilots.' " I remonstrated with him, and told him that his theory was wrong, but I did not wish to argue or discuss the matter further. I then proceeded to relate my talk with the celebrated lecturer about business matters, and said that I was seriously thinking of going home, and fixing up the whole thing with the family. He was delighted, and persuaded me to return with him. The result was that I entered the business, and started on a new career.

* * * *

The remarkable way in which the Holy Spirit led me into the pure Sunlight of Truth and service will be related in the next article.

"He drew me, and I followed on,
Charmed to confess the Voice Divine".

THE JUDGMENT

Those who reject the Bible doctrine of the Second Coming of Christ on the ground that it would be retrogression for God to pass from grace to judgment in dealing with mankind, forget that judgment is the background of the present age of grace and that every previous dispensation has closed by judgment and catastrophe.

Reasoning from analogy and apart from the statements of Scripture there is every reason for believing on **a priori** grounds that the present age will come to an end in like manner. This expectation is confirmed by explicit passages of Scripture. God will judge the world by that Man whom He hath ordained, even Jesus Christ whom the world once judged and crucified.—*F. W. Farr.*

MADE MEET FOR THE INHERITANCE

(Continued from page 3.)

does not cast us upon ourselves, upon self-effort, human attainment, human merit, neither upon any degree of spiritual attainment, for meetness to be a partaker of the inheritance of the saints in light, nay, this meetness belongs to each and every believer, to the simplest as well as to the most mature; it is absolutely and entirely bestowed by the grace of God to those who are in Christ. Christ Himself is the meetness of the believer, He is his merit and character before God *(I Cor. 1:30; II Cor. 5:21; I John 4:17)*.

We do not in the least minimize nor undervalue the importance of the believer's present growth in knowledge and grace, when we say that no attainment of his can qualify him for Glory. Growth in knowledge and grace have their place in the Christian life, they are needful and essential to Godly living and to holy and spiritual service. But meetness for the inheritance and for glory is all the work of God, through grace, in Christ Jesus. The Christian's hope, triumph and glory is not what he is in himself, but in what Christ is before God and of what he is in Christ. The question of meetness for the inheritance and for glory is the question of relationship with Christ, the question of being in Christ. The believer does not need to pray and plead with God to be made meet, but should rather praise Him for the meetness He has bestowed upon him in Christ Jesus.

Well, then, shall the believer not pray? Yes, most certainly he shall. But what for? In this respect rather for knowledge and grace to live worthy of the Lord and to please Him in all things. To pray for that which is already his by grace betrays ignorance and doubt. All this dishonors the Lord, cramps the spiritual energies, obscures the spiritual graces, hinders growth and fruitfulness and mars the testimony. To pray for knowledge, grace and Divine enablement to walk worthy of the Lord unto all pleasing, evidences the sense of conscious responsibility, weakness and dependence upon God. This honors the Lord, promotes spiritual growth, quickens the spiritual energies, displays the spiritual graces and gives an enlarged spiritual experience and an effective testimony.

Dear reader, are you saved? Are you in Christ? Then you are meet for the inheritance of the saints in light—just as meet as ever you can be and will be. Salvation is finished—God-satisfactorily and eternally finished, and the believer may have the soul-satisfying consciousness that he is "complete in Him in whom dwelleth all the fulness of the Godhead bodily" *(Col. 2:9, 10)*. Beloved, let us rejoice in the liberty of the Gospel, and beware of being brought into any form of legal bondage, by thinking and believing that a certain process of sanctification is needful to make us meet for glory, a process of sanctification whereby we become good in ourselves and thus become meet for the inheritance of the saints in light. Christ is our only hope and being in Him we are meet for glory.

"Judas went to his own place". There is no compulsion mentioned or hinted at. Judas "went", and apparently of his own accord, willingly. All creation goes to its own place. The ant seeks the earth, the beaver the water and the lark the air. The stone drops, the balloon rises. They come to rest only when they have found their natural environment. So, O man, if you go down it will be because that is the natural course for the life you have lived.—*Selected.*

Missionary Department

GENTILE SECTION

A WORD FROM MISSIONARY DOBRININ

Helsingfors, May 22.

Russia Evangelization Society,
156 Fifth Avenue, New York City.

DEARLY BELOVED BRETHREN:

I received your kind help of $125, and most cordially thank my Lord and you. Your love encourages me greatly for the Lord's work. My heart sings for joy:

"Bless the Lord, O my soul, and forget not all His benefits".

Just now I go to Esthonia for preaching of the pure Gospel. Please accept my warmest greetings. Carry me in your prayers. Yours in Christ Jesus. A. DOBRININ.

(It was the intention of Brother Dobrinin to undertake this missionary journey through Esthonia in the fall, but the funds now in hand have enabled him to begin his missionary tour immediately.—*Editor.*)

DOBRININ'S CLOTHING DISTRIBUTION FOR RUSSIAN REFUGEES IN FINLAND.

A REPORT ABOUT THE DISTRIBUTION OF CLOTHING

Philippople, Bulgaria,
April 29, 1926.

Russia Evangelization Society,
156 Fifth Avenue, New York

DEAR BRETHREN:

I was thinking to wait until I received all reports about the distribution of the nineteen bales of clothing and the four cases of shoes. But it will take a long time, and so I had better send what I have on hand in order to let you have early information of this great work.

The coming and distributing of this clothing was a great event in this country. The newspapers announced its arrival, and then began the long row of refugees and poor people to crowd at our doors. We have divided the city into five parts, and five committees acted to distribute the clothing. Those helped were Russians, Armenians, Macedonians and Thracian refugees. We sent some of the bales to Varna, Sofia, Tirnovo-Saimen. Some came from Stara-Zagora and Bourgas to get clothing and shoes.

You should have been here to witness some of the scenes,—how they kissed our hands and the clothing at the moment they received the gifts. There were some very sad cases; some people were almost naked, others in rags. For two weeks we were busy from morning until night. My wife and myself stood as in a large store, clothing all sorts of people,—women, men and children.

When I asked a poor woman how many children she had, she replied, "seven." You can imagine my state! Still, I managed to get together for every member of the family at least one piece of clothing.

The persons were selected most carefully from among those who were in greatest need, and believe me, only those were benefitted.

May I ask you to convey to all kind hearts out in far-away America our sincerest thanks for all the joy and hope they caused to these poor refugees, who have not seen joy for many, many months. Yours in His service. PAUL L. MISHKOFF.

NEWS FROM CHARLES LUKESH

Znojmo, May 14.

Russia Evangelization Society,
156 Fifth Avenue, New York.

DEAR FRIENDS:

Thanks for the letter of April 28 and the donors for the enclosed check. The recent financial crisis makes me a bit timid about going ahead in getting the much-needed organ and other equipment for a meeting place. I have several deaf people within reach, but of course I cannot shout to them in their ears while I am preaching to others in my meetings. What a blessing ear-phone equipment would be for these afflicted ones, but how dare I even dream of it when really I have no pulpit? I wish, nevertheless, you would investigate and see what such an outfit would cost, similar to the one in the Alliance Tabernacle, at 690 Eighth Avenue, New York, and some other churches I visited. It seems that with this the Lord could touch more of the elderly ones, like the one whose picture I sent to Brother Hottel recently.

You will see that I also suggested in my letter to Brother Hottel some old wall maps and a model of the Tabernacle. You have no idea how these things would aid me in my work of reaching and interesting the people here. It would be a real point of contact and draw the hungry ones to the meetings.

I am endeavoring to give my hearers the fundamental truths, illustrated to fit their capacity, and in all points of doctrine, in four weekly meetings in each language.

Now, since you ask about local happenings, I will write on that subject, but it is a question if any one not actually seeing these things can place himself in a position of sympathetic understanding and appreciation. Some of your readers may be looking for big things; I cannot report them here, yet the work is touching the vital needs. The perfidy of the "enemy" must be considered in sequence to grasp its full meaning. First, there was the throttling grip through the confessional around Easter time, for in that season of the year at least every good Catholic goes to confession. Hand in hand with that was the pressure exerted through business and social life. When threats did not avail, then bribery was resorted to, not even overlooking the little boy I have mentioned before. Then came the thunder from the pulpits, especially the Dominican, who with the fervor of the inquisition of former days anathematized anybody going to hear the missionary from America. Then, to make sure of discovering who still dares to attend my meetings, spies were sent in to spot and mark out every one.

The latest one is a teacher, who studied for the R. C. clergy and just before being consecrated withdrew for some reasons. Thus he was sent in to spy even the doctrine preached and to put in various questions from the standpoint of Rome. And, not satisfied with that, the priests took turns apparently in walking about to patrol the meeting place to warn any "straying sheep."

The landlord several times intimated that he had been approached, asking why he rented me the room. If I had not paid well to satisfy his greediness, he would have put me out long ago.

Then there was the coup I reported recently, through the police and financial attack, thanks to the "secrets" of the bank. Rome still

dominates the whole of public and private life in this part of Czechoslovakia at least.

Taking all these matters together, it is quite interesting. One would have to go a long distance to duplicate it. This is the condition of the reported "revival" in this country. But it all has its encouraging side.

If there was no spiritual labor going on in my "camp" Satan would be easy on me.

Thus it begins with the landlords, who would almost sell their souls for cash, but who are also succumbing to the influence of the Gospel. It is an open question whether the "spies" have been coming for aught else than to discover and report. However, they are getting more than they bargained for, for the true Gospel is being preached in their ears.

There are two women, fast friends, who stopped coming several times, yet admitted they were drawn back with some irresistible force. Now they are about to surrender completely to the Lord. Since they have given up all other lectures for the reading of the Bible, I take that as a hopeful sign. These women have even dared to go and confront the Dominican priest because he abused me so badly in his sermons. He could find no points in the Bible which he could contradict, except that it was not authorized by the Church of Rome. These two women, with another one, volunteered last week to scrub the meeting place, which is quite an undertaking for those still attending a R. C. church and hearing all that is said against my meetings,—not to hear, read about, speak of or attend or go there at all.

At one time I was talking with two of the party when the chief priest met us. It was interesting to note the embarrassment and yet their determination to go to the good work. The meeting with the priest gave them more courage, so they no more cared whether anybody knew what they had in mind to do for the Gospel.

When you consider the upbringing of the people,—in abject fear of the priest and the determined, all-embracing campaign against me,—then you can understand that they must be deeply moved by the Holy Spirit to stand the persecution in business and family. One of the faithful and now professedly surrendered is a language teacher. He noted a drop in the number of his pupils. Another, a house and sign painter, a drop in customers and business. The list would have no end of those who admitted: "We like it, but cannot attend because of business."

Many come a few times, becoming enthusiastic, until the secret inquisition is felt. In my several years of labor on the South American field I never noticed anything like this.

The church has meant all to these people. I frequently am asked,

"Who will bury us when we die?"

"What will become of us if you should have to leave?"

"We do not want to be without confession."

There is still an old Austrian law in force which enumerates the "tolerated churches," and classes all otherwise believing as "without confession" or equal to the heathen,—a fact much used against me in the newspapers in the beginning.

Many years ago I observed the danger of making it easier for people to "join" to a "form" or congregation and using it as proof or evidence of conversion. By the help of the Lord I shall beware of this deception, preferring not to be able to point to numbers as a sign of success, preferring rather to lead these souls to become real overcomers and living members of the body of Christ, in whom they may grow into temples of the living God.

The future will be left to the leading of the Lord as to what will be necessary, in accordance with His Word. But to begin with squabbling whether to do this or that would only hinder the work. Those willing to follow the Lord really unto death if need be will not be difficult to unite when the time comes for the organizing of a church. Meanwhile, as beginners they need to be purged of much of the dross of ceremonialism, flesh, etc.

Even the correspondence part of my missionary labors is bearing fruit. Miss L. has now left Rome and joined the Yednota Brethren in Prague. She is at least the fourth member they have gained through my efforts.

The summer brings on again one great obstacle to my work. The people will love to go to the country, or at least out of town, even on week-day evenings. Thus you can imagine what it means for those accustomed to go at most once a month to church to now go four or more times a week to the mission. I have now begun to go out after the Sunday afternoon meeting, and pray this may soon become a real out-of-door service. The problem of a real helper is still before me. To meet the needs of the children's work one must know their language, besides other qualifications.

Pray for us, especially for the power of the Holy Spirit to touch the hearts. Praise Him for His working thus far. What about an outfit for printing? It would be of much assistance in the work.

Yours in Him. CHARLES LUKESH.

THE OPPORTUNITY IN BULGARIA

Doors Are Open to Our Evangelist in Many Cities; Crowds Attend His Meetings; Bible Women and Sunday Schools Must Follow.

Rev. Paul L. Mishkoff, a Moody Bible Institute graduate, native of Bulgaria, having his headquarters at Philippople in his native land, is gradually coming to be as noted there in the role of Evangelist as Moody or Billy Sunday in our own land. The work of Brother Mishkoff, which has had the backing of the Russia Evangelization Society for several years, has been a consistent gain from the beginning. At first he began speaking in a small way, with few people paying any attention. The crowds grew, workers were added, a Bible Depot and Reading Room were established in the city of Philippople; colporteurs were added and an effort was made to visit the homes through the Bible Women whom Mr. Mishkoff selected especially for that work. Mostly the doors remained shut until in the summer of 1924 two Daily Vacation Bible Schools were established,—in Philippople and Sofia,—through the generous support of an American lady. As the schools continued in session the attendance grew until the limit of the rooms were reached and other would-be attendants were turned away, even though the parents pleaded for their admission. As the children came home day after day, reporting what they had learned, and proving it by attractive words and hand-work and by their bettered lives, the doors of these homes opened one after another to the visits of the Bible Women. And, best of all, two fine Sunday Schools grew out of these daily vacation Bible Schools.

I have traced the progress of Mr. Mishkoff's work thus far to show you what can be done in Bulgaria under God's use of this man and his associated workers. Every month we try to send him enough funds to support seven workers and to aid him in keeping the Reading Room and Bible Depot going. It is not always possible to send him what is required for the present working force. It would be out of the question to think of taking on new workers with the present total of gifts sent in by our American friends for this work which is being so blessed of God.

Let us look ahead a few months. What Brother Mishkoff has been used of God to accomplish in Philippople and Sofia there are clear indications of reproducing in Bourgas, Sliven and Stara-Zagora, and a little later perhaps in Pleven, Gabrovo, Kazanluk and Iambol. The municipal authorities, the school faculty and pupils are already with Brother Mishkoff; he can draw larger audiences than the best political speakers, and best of all, souls are being won for Christ.

To follow up this golden opportunity reading rooms, colporteurs, Bible Women, Daily Vacation Bible Schools and Sunday Schools must be established in the new territory, just as they were organized in Philippople and Sofia.

The only appeal we make at this time is for prayer. You may assent to the stewardship of your money and your time. Did you ever consider the Stewardship of Prayer? And will you begin to give prayer lavishly just now, to release the power of God for the establishment of new departments of service in Bulgaria. It will mean more Bible Women, more missionaries, more colporteurs, more relief work among the refugees, more children in Sunday School beginning their lives right, and more souls won for Christ and held in the Way of Life.

We appeal to you for a generous response to this appeal for the use of stewardship in prayer for the spread of the Kingdom in Bulgaria. As you pray remember this message which has just come from Brother Mishkoff, and visualize the results of God's power released through your prayers. NORMAN J. SMITH.

A RECENT EVANGELISTIC TOUR

Philippople, Bulgaria,
May 28, 1926.

Russia Evangelization Society,
156 Fifth Avenue, New York.

DEAR FRIENDS:

I have just returned from a long evangelistic tour and I am thankful to say that I have met with much encouragement and many expressions of sympathy in our work for Christ. What we have seen in our evangelistic meetings in Bourgas, Sliven and Stara-Zagora we can call a Revival of Religion, an atmosphere in which one realizes the presence of God and the power of the Holy Spirit. This Presence has been very precious to us.

The results of the evangelistic campaign were really wonderful. Everywhere the story has been the same,—all meetings attended by crowds, which often could not be fully accommodated. In Bourgas the largest hall was freely offered. There was such intense interest that it was hard to get the meetings to disperse, especially as our

visit drew to a close. Four priests attended regularly. A man the Orthodox Greek Church came to our hotel and made us a gift of 1000 leva in order to give 30 copies of our religious books to some of the poorest young men present in the meetings. A lady gave us 500 leva with these lines:

"Go everywhere in the country and tell the people all these sermons you spoke to us, and may God richly bless you."

Many copies of "The Pilgrim's Progress," "The Holy War" and "On Life's Threshold" were distributed.

In Sliven we had mass meetings in the largest theatre, "Zora," which I was told accommodates over 1000. God was wonderfully near. The meetings held during our visit to that place will never be forgotten by those present. Crowds were turned away. Excitement, curiosity and steady faith met in great conflicting tides until the atmosphere of the building had its effect on the people. They listened to the pleadings of the speaker with a new interest.

The Spirit of God moved mightily upon the congregation. It was good to hear their emphatic declaration of change of heart and their determination to be true to God. I only wish I could have transferred that crowd to America, so that you might have seen these sinners who have been won from such unspeakably sad conditions. The whole campaign in that town was certainly a revelation to me. I confess that opportunity I saw there was far beyond what I had expected.

PAUL MISHKOFF DISTRIBUTES CLOTHING TO SOME ORPHANS AND FATHERLESS BOYS IN PHILIPPOPLE, BULGARIA.

Brother Marko Karatanasoff, who was with me as colporteur and worker, sold many copies of "The Pilgrim's Progress" and other Gospel books.

In Stara-Zagora the meetings will long be remembered. The largest hall of the city was freely offered, and I had the joy of speaking to the officials and teachers and students of the city. The Mayor of the city told me that even the best political speakers had not drawn such crowds for a single speech as had regularly attended these evangelistic meetings for several consecutive evenings.

The hall was packed to the doors night after night, with people of all classes. The Master's Presence was with us in a marked manner. Many experienced a desire to serve the blessed Christ. I must not omit to mention the fact that all the officials tendered their sympathetic help to the meetings. This shows a wonderful change in the attitude of Bulgaria toward our Gospel work. We have seen everywhere in the country that if we preach the pure Gospel, "Jesus Christ and Him crucified", the people are ready to listen and to accept God's offer of salvation through Christ.

Praise the Lord! We have seen many souls coming to Christ. Pray for us. We are continuing the campaign. We are going on to Pleven, Gabrovo, Zazanluk and Iambol.

Yours in His love and service, PAUL L. MISHKOFF.

NEWS THAT STIRS TO PRAISE AND PRAYER

Philippople, April 26.

Russia Evangelization Society,
156 Fifth Avenue, New York.

DEAR BRETHREN:

Our Mission is courageously maintaining and vigorously extending its good work. Conditions are difficult and delicate. It is a wonderful testimony to the faithfulness of God, **the Hearer and Answerer of Persistent Prayer,** that amid such conditions such a work is not only still carried on with enthusiasm and daring faith, but is receiving—perhaps more markedly than at any period of its history—God's abundant blessing.

Even to read the list of activities is an inspiration. Our Bible Hall, with its reading rooms, right in the heart of the most thickly populated part of the crowded city, allows day by day of more efficient work. In that Hall we have our Sunday School every Sunday morning at 9 o'clock. From forty to sixty boys and girls, all coming from Orthodox and Jewish homes, are learning to sing Gospel songs and memorize verses from the Word of God.

In the afternoon the Young Men's Christian Association has its public meetings, which are very well attended. Our monthly magazine is well received among all classes. It reaches the most distant places, where the Gospel has not yet been heard. Our Colporteurs are not only sellers of Bibles and books; they are evangelists, telling the Good News of redemption by faith in Jesus Christ. Their greatest anxiety is that those to whom they speak may be "born again."

By house-to-house visitation, by open-air meetings and other evangelistic efforts we seek to bring the appeal of Christ home to the people. A good spiritual work is going on, but there is much of it done amid deplorable circumstances, and we need your sympathy, love and prayerful help.

Here are some extracts of the reports from our Bible Women:

Miss Ann Mishkova writes: "As you know, my work is chiefly among the poor, visiting them, helping them in every way, teaching the young mothers how to look after their babies, how to keep their homes tidy and clean; then having mothers' meetings, children's meetings, etc. In my last report I mentioned about my Sunday School in the poorest part of the city. In one of my last meetings I was told by one of the boys that he would stop coming to Sunday School, because some of the women had told him that I am teaching them nice stories and songs, but one day, when they learn all about Jesus, we will send them to America, and I, said the boy, do not want to go to America.

"It is an awful district; you cannot be there an hour without hearing some quarreling, fighting or trouble, and all I hear from these little mites is that they hate this girl or that boy because their mothers quarrel among themselves. Each time I tell them of the blessed and peaceful life which Jesus alone can give to every one who goes to Him they long for that life and promise to do right, but as soon as I have gone the same story of quarreling is repeated. Most of them are very ignorant, and how difficult it is to work among such people.

"It was one cold afternoon when I entered into a very poor house. You could not call it a home, for there was nothing nice in it,—a dark, damp, cold hole. There on a broken bed was sitting a pale, starving mother with a baby in her arms. As soon as she saw me her eyes filled with tears. Trembling and with feeble voice she said to me: 'Oh! Miss, how could you come on a day like this! I have been waiting for you, because for the last two days I have had nothing to eat. The baby is ill, as you see, and I was thinking that I should die and no one would know it. But then it came to my mind what you told me from the Holy Book, that there is One who knows all our troubles and who loves us, and if we go to Him He will help us. I don't know how to pray, but your words came to my mind, and I just whispered: "O, God, bring that good lady to me," and here you are.'

"The first thing I had to do was to go out to the nearest shop and get her some food to satisfy her hunger, and then I told her of the hunger of the soul, and how God helps men and women when they call on Him. This is only one of the many, many sad cases.

"Here is another: In an attic in a very small room there are three sisters and a young brother. Two sisters have been without work for the last five months. On a bitter cold evening I heard a knock at the door. When I opened it, there stood one of the sisters, crying so she could hardly speak. 'Please, Miss Mishkova, can you come to our home? My sister is very ill and we don't know what to do.' After forty minutes I was at their home, together with a doctor. After examining her well, he said: 'She must have very nourishing food.' 'Oh,' said the girl, 'I know all that, but we have no means to buy bread. We had better die than live,' and she began to cry. I could not sleep that night from thinking of those poor girls. I prayed that the Lord would show me a way in which I can help them.

"The last mothers' meeting we had was in a very wealthy home, quite the contrary to the mothers' meeting we have in the poorest part of the city. Over thirty ladies attended. One of the rich young

women said to me after the meeting: 'Miss Mishkova, once religion had a place in my life, but now all my mind is occupied with my home and children. To-day when I listened to your words I decided to begin a new life. I feel the need of prayer, and yet I cannot pray. Will you pray for me?' It was not long after that when the same young woman prayed in our next mothers' meeting. Her life now seems full of happiness.

"A poor woman, with a family of seven and a drunken husband, asked me to find some one who would adopt her baby boy. 'And you will give your baby away?' I said. 'What can I do, Miss. The father does not want him; he will kill him.' I am looking for some good woman who can take the baby.

"My only prayer is for more love, real love for the Saviour and for those for whom He died. Pray that God may use me, even me, to be a blessing wherever I can go, and that the people may see Him in all my life."

Mrs. Tsveta Mechenova, our second Bible woman, reports 201 visitations in the month of March only, speaking to 1671 persons; 13 mothers' meetings, with 161 attendants; 270 children attend her Sunday School. Distributed 1120 leva to the poor and sick and had a long religious conversation with three priests, incidentally taking them to task for smoking. They were very grateful for the talk. She has visited the hospital eleven times, and has distributed 320 Gospels of John and 880 tracts.

Mrs. Milka Cherepova, our third Bible woman, reports 70 visitations, speaking to 220 persons; 27 mothers' meetings, with 191 attendants; 140 children in the Sunday School. Distributed milk and medicine to the poor in the villages of Papazly and Iahali. "Going to the village of Ahmatovo, I stop on the way and speak to the young herdsmen, and they are always happy to get some tracts. I had personal work with a degraded woman, and thank God, she is now starting on a new life. She likes to read the Bible, and never thinks to return to the bad things. Praise the Lord."

BULGARIA'S POOR REFUGEES WAITING TO GET CLOTHING AT ONE OF OUR KITCHENS; WHERE 200 PEOPLE DAILY RECEIVE HOT SOUP AND A PIECE OF BREAD.

My next letter will bring you a long report of the distribution of the clothing and some pictures. Sincerely yours in His love and service.

PAUL L. MISHKOFF.

AUTOBIOGRAPHY OF REV. JOHN KOVALCHUCK, TH. B.

(Continued from page 1.)

it was to me, and how sorry I felt that I had misspent so much of my life.

One more struggle came up. Should I not "leave the nets and follow Him"? becoming a "fisher of men"? The greatest spiritual need of the Russian people in America and Russia rose up before me. Another voice said: "Live a quiet, pious life, make honest money, build a nice little home, bring back your wife, etc."

But by the help of God I left my work and went to Philadelphia to Brother Fetler's Bible School, to prepare for the Lord's work. Here, too, I received baptism. The World War came on. I was also taken. Upon my wish I was given work in the hospital. How wonderfully God kept me here, where thousands around me died of the "flu." God also gave me some souls during this time from among the Russians and others—for Him. The first one was Philip Sidorevitch, now doing a blessed work in his home country, in Poland. My constant prayer was that God would speedily lead me out of here, that I might again go to school. One night in my sleep I seemed to be among my home people in Poland. It so filled my heart that I cried out aloud. I awoke, the tears were rolling down my cheeks; the soldiers had heard me. Soon after I was released. I cannot take the time and space to tell how almost miraculously this came about.

Again I went to Fort Worth, wanting to help in bringing the Gospel to my countrymen there, and at the same time attend the Seminary. We opened a Russian meeting and a great work began. No end to my joys! Friends in the Seminary also helped in every possible way.

The following year, when Brother Fetler decided to go to the field, he sent part of his students down here, and a Russian department was established, with Russian teachers. A Russian Church was organized, and now practically all the Russians here are members of the church. Thus the Lord has blessed our feeble efforts.

And now permit me to go back once more to relate one of the most wonderful answers to prayer that I have experienced. My wife, it will be remembered, was in Russia. But what happened to her meanwhile? She had been writing me for some time. Then the place where she lived was captured by the Germans, and I did not hear from her for a long time. One more very short letter came, reading like this:

"My dear John: Our place is taken. We cannot buy anything more. All food and money gone. People are dying of hunger all around us. I too, shall soon be gone. We shall not see each other any more. Do not weep for me. Take care of yourself. I kiss you good-by most heartily. This is my last word. Your true Mary."

For four years I was without any word from home. I continued my studies at the Seminary. One day Dr. Knight, one of the professors, called me into his office. He asked me about my affairs. I opened my whole heart to him, also regarding my wife. Thereupon he locked the door, and we knelt down and laid the entire matter before the Lord. We both received the full assurance that God had answered our prayers.

Soon after a cablegram arrived from Poland: "I am alive and well. It is very hard here. Take me to America. Mary."

Soon came also a letter. This news spread quickly through the Seminary. As I had no money (every one knew it), in a few minutes during chapel time enough money was pledged to buy a steamship ticket for my wife. After a few months, through much suffering and some cruel treatment in crossing the line out of Poland, my wife arrived in Fort Worth. The whole Seminary joined in the thanksgiving.

Soon after her arrival my wife also gave her heart to God, and prepared for the Lord's work, especially in music. The more we prepare for the Lord's work the greater becomes the "hunger" for the souls of our fellow-countrymen, especially for those multitudes back in Poland who have not yet heard the glorious Gospel of Salvation. Sometimes we have felt that we could not finish our course in the Seminary; we must go; they are perishing!

But we were permitted to finish last year. I received the degree of Th. B., never having dreamed in my former days that I would be able to continue my education. Since the way was not open financially to go at once to Poland, I took my wife and child (Annie, three years old) and went to Kansas City to find work in some factory and labor among the many Russian and Polish people there, who are largely without the Gospel.

We have been anxiously waiting and earnestly praying that we might very soon go home to Poland. Now the time seems to have come, and we can hardly wait the day when we may start. Our hearts are so full of joy, we can hardly restrain ourselves.

(Please turn to page 16.)

Missionary Department

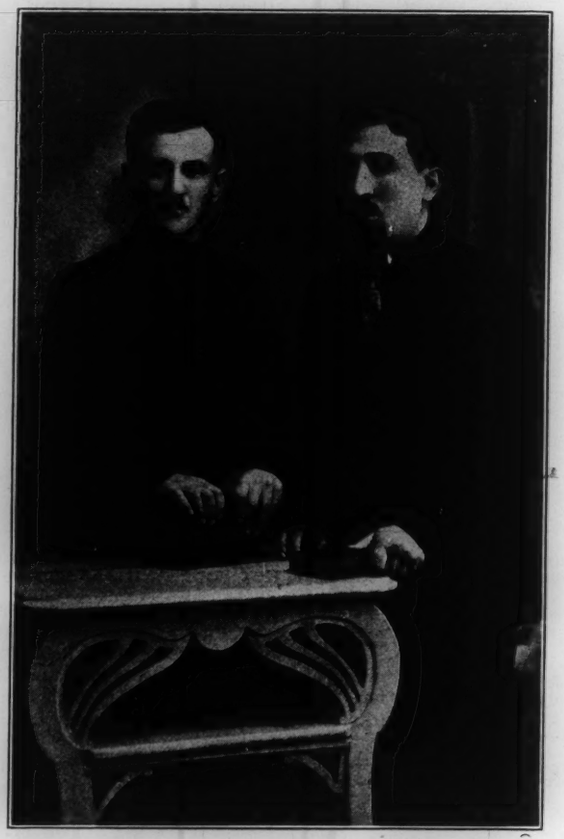
JEWISH SECTION

DAWN AND SUNRISE IN POLAND

What artist could paint the beauty of a rainbow? and yet, the simple Christian sees in the rainbow glories that are hidden even from the best of artists if these artists do not know the promises of God: for when the Christian gazes upon the evanescent splendor of the bow in the cloud, he remembers God's faithful promise that the waters shall nevermore become a flood to destroy all flesh. So, too, the Christian, when he beholds nature's awaking glories in dawn and sunrise may be led to long for the time when the Sun of righteousness shall arise with healing in His wings, and when the knowledge of the Lord shall cover the earth as the waters cover the sea.

The writer has often had the joy of seeing the darkness of night pale before the dawn in the east and then disappear as the sun arose in its might, but he has rarely seen such a spiritual dawning as he saw yesterday (June 12th) on the porch of the Bible School at Radost. With Moses Gitlin, the founder of the school, we had been in Warsaw on business and had returned tired and ready for a little rest when Brother Gitlin espied several young people of the Jewish faith who had come from surrounding places to visit the school. We called them together and enjoyed a little informal Gospel meeting for their benefit. Mr. Gitlin spoke and was followed by Mr. Sofer who gave a simple exposition of the story of the Prodigal Son. When he concluded, an opportunity was given for questions, and a beautiful young woman who had been listening with all her ears asked earnestly, "Is it true that God loves the world?" Brother Gitlin, instead of answering in his own words, wisely handed her a Gospel of John open at 3:16 and asked her to read. She read it slowly aloud and then as the meaning sank in, there was a beautiful flush of color, a smile, a tear in the eyes and a look as tender as a Madonna's. We were witnessing, I trust, the dawn of a new day in another soul, and we hope that in her life, the Sun will soon arise.

Please pray, dear friends, for many like her who are seeing the light for the first time. Pray that we who are on the field may be very faithful, very humble, and always at the Spirit's command. Pray that Israel may see the Lord. Pray that the Sun of Righteousness may soon arise and all the world be bright. And thank God for all that He is doing to-day in Central Europe. ARTHUR B. FOWLER.



M. FIEDLER AND J. BOESKIEVER TWO OF OUR HEBREW-CHRISTIAN EVANGELISTS LABORING AMONG JEWS AND NON-JEWS IN THE CRIMEA.

FIRST IMPRESSIONS

Radost, June 10, 1926.

DEAR BRETHREN:

My heart is so full this morning that I may not be able to write in a calm academic manner of what I have been experiencing these last days, but I want to give you at least a taste of our experiences.

Messrs. Henry L. Hellyer, Joseph S. Flacks and I sailed May 22nd on the "Leviathan" from New York and after a pleasant voyage reached London where Brother Flacks and I left Brother Hellyer after a profitable Sunday with Mr. F. Spencer Johnson and others interested in the work for Jews in Poland.

We traveled almost directly to Warsaw, and upon arrival found flags flying and the new president about to be inaugurated. We engaged a rickety taxicab and soon found ourselves pounding over a rather rough road toward our final destination. The spare tire jumped off and rolled along beside us till we stopped and recaptured it; half of the wind-shield leaped into the driver's lap, and we came to the end of the rough pavement and found ourselves well out into the country following a wagon track across the sand. There was a small explosion and the radiator cap flew into the air, then another small explosion as one of our tires blew out. These small incidents however disturbed no one and we soon arrived at our new home. "President" Gitlin came to welcome us, clad in rough working garments as he and the students had been digging a well. We received a hearty welcome, and entered upon our new quarters.

I must confess to a sinking of the heart as I first viewed my new home. I could not help seeing several holes in the floor of the porch, and a good deal of sand over all the floors in the house, though the girls are constantly cleaning. I was compelled to realize that I would have to do without many of the every-day conveniences of home such as electricity, gas, telephone, bath-room, running water, toilet, mosquito netting, privacy, breakfast foods, pies, cakes, confections, etc. and for the first time since leaving home, I was able heartily to thank God that wife and family were not with me.

One of the first persons whom I met upon arriving was a Jewish rabbi, studying the Bible in the garden. He comes out frequently like Nicodemus, without his friends in the city knowing of his whereabouts, and studies the Scripture. This is a polyglot house; the students and others coming from many directions and speaking Russian, Polish, Yiddish, German, and English. Vacation was just about to begin as we arrived and our daily program is very simple. There are about twenty-four people in the house; some are teachers and workers in the school, some servants, a few students who because of persecution at home are not able to return home, and some visitors. In the morning we all gather for about an hour of Bible reading in the Old Testament and prayer, and in the evening for an hour in the New Testament with exposition after study. During the day Mr. Gitlin and the students spend several hours at manual labor in the grounds. At almost every meal there are visitors from Warsaw, coming out to see how Christians live and to inquire the way of life.

There has been a well-to-do young Jewish merchant with his wife, who is a dentist sitting across the table from me ever since my arrival. He has recently professed conversion and has been suffering persecution from his associates in the city. Up till last night his wife had not seen the light, though she seemed open-minded and willing to investigate. The first news I heard this morning was that she had surrendered late last night. We came together as usual for Bible study this morning and after about half an hour's study Brother Gitlin announced that we would engage in prayer. This intelligent young woman started to pray but broke down, then followed a scene that I think I shall never forget. The Holy Spirit seemed to come upon us and many prayed with strong crying and tears for the salvation of their loved ones, and the wife of one of our best workers who had not yet professed conversion prayed for the first time in public. I do not know whether we shall be able to get this school

onto a regular program or not! We must have spent nearly an hour upon our knees, then we came in to breakfast, and after eating, the Russian students asked if they might not sing some of their Russian hymns in honor of the occasion. After we had sung several hymns, Mr. Petrowski, who is in charge of the household announced that as the Jews and Catholics had special holidays, we would better take to-day for a holiday and so the students went out and they have been singing around the place for the last couple of hours.

Yesterday afternoon, there was suppressed excitement about the house as the family of one of our Jewish-Christian students had come to take him away,—by force if necessary. Brother Gitlin and two of our young men talked with them for a long time as their relative was dressing, and from being hostile they became quite friendly and took tea with Mr. and Mrs. Gitlin upstairs. The brother of our student remarked on leaving that this was not the bad place which it had been painted to be, and he hoped to come out later to visit us. We are doing much praying now that our boy whom they took home may be spared persecution and may witness a good confession. Brother Flacks, himself a Hebrew-Christian and long a student of missionary work for Jews, said to me that he doubted if a single Hebrew-Christian missionary in America could have handled the difficult situation as well as our young men handled it.

Yesterday morning, our cook had to go to bed for a long rest. She has worn herself out in the service of the Lord. Year before last, she was a student here, last year she did the cooking for the whole institution without a cent of pay, and this year again she has served the Lord to the limit of her strength and beyond, receiving no wages except from time to time a little money for some special need. The girls in this place would look to one of you, at first sight, like ordinary Polish and Russian girls, but a man who has been here several months tells me that they are angels, and I am not sure that he is wrong. Sunday morning, the girl that attends to this room apologized to me for not bringing hot water. It was about six a.m. and she announced quite naively that she hadn't finished yesterday's work until 2 a.m. and so hadn't arisen in time to heat my water—which by the way, I hadn't asked for anyway.

There is a certain place in Buffalo which I used often to visit to see God work, and I thank Him that He has put me in another place where He is working daily, mightily and visibly in the hearts of believers and unbelievers. The conditions here are more like the conditions in the Apostolic Church as I picture them, than anything else that I have ever seen and I thank the Lord for letting me share these experiences. I was perhaps pitying myself a bit when I came here because I had given up home and church and family and comfort for His sake, but just now, I feel more like pitying my friends who sit among the fleshpots of Egypt in comfortable America and who see so little of God. Instead of pitying myself, I am wondering whether I shall be counted worthy to remain in this place of God's power.

Pray for me, dear friends, that I may be strong; pray for the work here, for though God is working, Satan is very busy; there are many needs, spiritual and material; pray for the church in America which being neither cold nor hot, so often says "I am rich, and increased with goods, and have need of nothing" not knowing that it is wretched and miserable and poor and blind and naked. I wish that the church there would buy of God, gold tried in the fire (like these young converts) that it might be rich, and white raiment that it might be clothed, and that the shame of its nakedness appear not, and anoint its eyes with eye-salve that it might see. Pray that our Lord's returning may be hastened. The wickedness in these European capitals is appalling, and speaking reverently, I can hardly see how God can wait till the time of Satan's binding shall come.

Sincerely yours in the glad service of our King.

ARTHUR B. FOWLER.

FROM HEBREW TO CHINESE

REV. R. KILGOUR, D. D.

The wonderful tale told below might well be called the life story of a Bible translation, and is as marvelous as the stories of certain tracts or books of the past which brought spiritual life to many individuals who, later, became sources of blessing to multitudes. This wonderful tale is taken from the "Church of Scotland Jewish Mission Quarterly," April 15, 1926. It has some links we had not known before. We sought nearly ten years for a copy of the 1817 edition of the London Jews' Society's Hebrew New Testament, and count it one of our most precious possessions. Its quaint, simple Hebrew is often very appealing.—*Editor.*

On the Malabar coast of South India, Jews—Black Jews, an ancient colony with dark skins, and White or Jerusalem Jews who have settled there more recently—are still living, side by side with Syrian Christian communities, in the midst of the Indian population. This story starts with the Black Jews of Cochin.

A BLACK RABBI

More than a hundred years ago one of their learned rabbis, a Black Jew, translated the New Testament into Hebrew, purposing thereby to confute "the Epicureans," as he called the Christians. His version, "written out in small rabbinical or Jerusalem characters," came into the hands of Dr. Claudius Buchanan, once a wandering Scot, then Vice-Provost in the College at Calcutta, who, in his search for Syriac manuscripts in Travancore, had heard also of some Hebrew MS. New Testaments. "They were studiously kept out of my sight for a considerable time. At last, however, they were produced by individuals in a private manner," and two copies were purchased. One of these turned out to be the version made by the Black Jewish rabbi. Dr. Buchanan found that the translation was "complete, and written with a greater freedom and ease towards the end than at the beginning." He reported that "there is yet a mystery about the circumstances of the translator's death: the Jews are not inclined to say much to me about him." We may almost infer that the man who began with the purpose of controversy ended, as certain similar critics have done, by accepting the truth he sought to confute. In 1806 Dr. Buchanan placed the manuscript in the University Library, Cambridge, where it rests to-day. A copy of parts of it is in the library at the Bible House. Together with printed versions, this MS. version was consulted in the preparation of the Hebrew translation of the New Testament first published by the London Jews' Society in 1817.

A JEWISH LAD

A copy of the New Testament in Hebrew falls into the hands of a Jewish family at Tauroggen, in Russian Lithuania. One of the sons is so impressed by the study of the Book that he becomes a Christian. A graduate of Breslau University, he emigrates to the United States, and there comes in contact with several branches of the Christian Church. He is baptized by a Baptist, trained in a Presbyterian theological college and ordained in the American Protestant Episcopal Church as a missionary to China. In 1859, at the age of twenty-eight, Samuel Isaac Joseph Schereschewsky lands in Shanghai and begins his great life-work.

A MANDARIN TRANSLATOR

The young evangelist is early set apart to make a fresh translation of the Old Testament—which as a boy he learned in its original Hebrew—into the Northern or Peking form of Mandarin. In 1874 his version is published at Peking. He also has a share in a similar version of the New Testament. His version of the Bible becomes one of the three or four great translations into Chinese.

CHINESE READERS

But let your imagination fill out the details underlying these bald statements of fact. Remember that China has a population of at least 320 millions, that Mandarin is the recognized vehicle of oral communication between all Chinese officials and in one form or other will carry a traveler all over the republic. Picture more than a generation of Chinese Christians reading, hearing, studying this Book, using its Psalms for praise, its Prophets for reproof and comfort, its Evangel for salvation and hope. Visualize the thousands of non-Christians gaining from its pages a new idea of religious history, spiritual experience and the revelation of God. To have been one of those who rendered the whole Old Testament into this tongue, and to have taken part in the version of the New Testament also, was labor and honor enough, we might have thought, for any single man.

ANOTHER CHINESE BIBLE

But all this was at best only half of Schereschewsky's work. Shortly after he completed the Mandarin Old Testament he was elected missionary bishop in Shanghai. Six years later, in 1883, he had to resign his see owing to failing health. Broken in body, but energetic in mind and soul, he heroically set himself to give one more great gift to his beloved China—this time a fresh translation of the whole Bible into easy Wenli, the form of the literary Chinese language which is readily understood by ordinary scholars and is used in all parts of the country in government proclamations, in the daily papers, in novels and similar literature. Dr. Griffith John's version of the New Testament and of parts of the Old Testament in this form of Chinese had been in existence for some time; but to secure uniformity Schereschewsky made a fresh translation of the New Testament on the lines of his own rendering of the Old Testament. The whole Bible was ready in 1902. He also found time to prepare references for both his translations. His Mandarin edition was the first reference Bible in Chinese.

THE PARALYZED WORKER

Again this simple statement conveys only a suggestion of the whole story. For it was a paralytic who accomplished this task—an invalid whose hands were no longer able to obey his brain. One day he finds he can no longer hold a pen; so he obtains a typewriter, and laboriously prepares copy for his Chinese secretary to repro-

(Please turn to last page.)